

An explanation of the different aspects of the definition:

1. ***It is a separation:*** the truth of cessation is a separation of afflictive obstructions
2. ***It is a separation that is an elimination of an object of abandonment:*** the truth of cessation is not only a separation but it is also the elimination of the object of abandonment. The object of abandonment here are afflictive obstructions. Therefore, a truth of cessation is a separation and an elimination of the object of abandonment, afflictive obstructions.
3. ***It is a separation that is the elimination of the object of abandonment by the truth of the path:*** the truth of cessation is an elimination of the object of abandonment (the afflictive obstructions) brought about by the truth of the path (the meditative equipoise that directly realizes emptiness). In other words, the truth of the path, the meditative equipoise that directly realizes emptiness, eliminated the objects of abandonment.
4. ***Its attaining factor, the truth of the path:*** The truth of the path is the attaining factor of the truth of cessation because it is the factor that is responsible for attaining the truth of cessation. The truth of the path is responsible for attaining the truth of cessation because it eliminates the object of abandonment.

Therefore, a truth of cessation is a separation and an elimination of the object of abandonment, the afflictive obstructions. Since the truth of the path is responsible for the separation of afflictive obstructions because it eliminated the afflictive obstructions, it is the attaining factor of the truth of cessation.

Truths of cessation can be categorized into three: a) Hearers' truths of cessation b) Solitary Realizers' truths of cessation, and c) Bodhisattvas' truths of cessation

Asanga's ***Abhidharma-samuccaya (Compendium of Knowledge)*** lists a *nominal* category of eight:

- 1) Symbolic cessation
- 2) Ultimate cessation
- 3) Cessation that is not thoroughly completed
- 4) Cessation that is thoroughly completed
- 5) Cessation with ornament
- 6) Cessation without ornament
- 7) Cessation with remainder
- 8) Cessation without remainder

1) Symbolic cessation

A symbolic cessation refers to a temporary or non-analytical cessation (as explained in Handout 23).

2) Ultimate cessation

An ultimate cessation refers to the elimination of the seed of the object of abandonment of the path of seeing and the path of meditation

3) Cessation that is not thoroughly completed

A cessation that is not thoroughly completed refers to the cessation in the continua of Hearers and Solitary Realizers who have reached the result of a Stream-enterer, Once-returner, or Never-returner.

4) Cessation that is thoroughly completed

A cessation that is thoroughly completed refers to the cessation in the continua of Hearers and Solitary Realizers who have reached the result of an Arhat.

5) Cessation without ornament

Cessation without ornament refers to the truth of cessation in the continua of Arhats who have eliminated afflictive obstructions but have not overcome the obstructions to meditative stabilization and therefore have not attained any of the concentrations of the form or the formless realm.

6) Cessation with ornament

Cessation with ornament refers to the truth of cessation in the continua of Arhats who have eliminated afflictive obstructions and the obstructions to meditative obstructions, and thus have attained any of the concentrations of the form and formless realms.

7) Cessation with remainder

Cessation with remainder refers to a Nirvana with remainder (as explained in Handout 23)

8) Cessation without remainder

Cessation without remainder refers to a Nirvana without remainder (as explained in Handout 23)

(IV) The definition of the truth of the path

The definition of the truth of the path is: a thoroughly purified truth in the continuum of an Arya that is the nominal cause of its object of attainment, the truth of cessation.

An explanation of the different aspects of the definition:

1. ***It is a thoroughly purified truth in the continuum of an Arhat:*** a truth of a path is a thoroughly purified truth because it is an Arya path, i.e. a path in the continuum of someone who has directly realized emptiness and thus has reached the path of seeing, the path of meditation, or the path of no more learning.
2. ***It is a nominal cause of its object of attainment, the truth of cessation:*** The truth of the path is the *nominal* cause of the truth of cessation because it brings the truth of cessation into existence. The truth of the path brings the truth of cessation into existence because paths such as the meditative equipoise directly realizing emptiness eliminate the afflictive obstructions, the elimination of which is the truth of cessation. However, since the truth of cessation is permanent it is not a result and does not have a cause; it merely has a *nominal* cause.
Furthermore, since the truth of the path brings the truth of cessation into existence, the truth of cessation is the object of attainment of the truth of the path.

Truths of the path can be categorized into three: a) Hearers' truths of the path, b) Solitary Realizers' truths of the path, and c) Bodhisattvas' truths of the path

According to Asanga's ***Abhidharma-samuccaya (Compendium of Knowledge)*** the truth of the path can be categorized into five: (1) path of accumulation, (2) path of preparation, (3) path of seeing, (4) path of meditation, and (5) completed path [i.e. path of no more learning]

However, this category is explained to not be in accordance with reality because the path of accumulation and the path of preparation are not instances of the truth of the path.

Vasubhandu says in his ***Abhidharmakosha (Treasure of Knowledge)***:

*Those who have not obtained [truth of] paths
Are asserted to be mundane beings.*

Asanga says in his ***Abhidharma-samuccaya (Compendium of Knowledge)***:

What are mundane beings? They are those who have not attained Arya paths.

4) The etymology of the four noble truths

Truth has different meanings in different contexts. In the context of the four noble truths, the four noble truths are called *truths* because it is true what the Buddha said about those four, i.e. that the first two truths are objects of abandonment and that the latter two truths are objects to be adopted.

Furthermore, they are *noble* truths because they are perceived as true by noble or Arya beings. Aryas are beings who have directly realized the ultimate nature of reality and thus are able to thoroughly comprehend the four noble truths.

